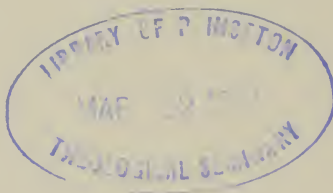


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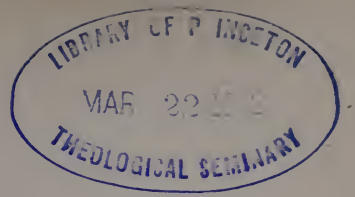
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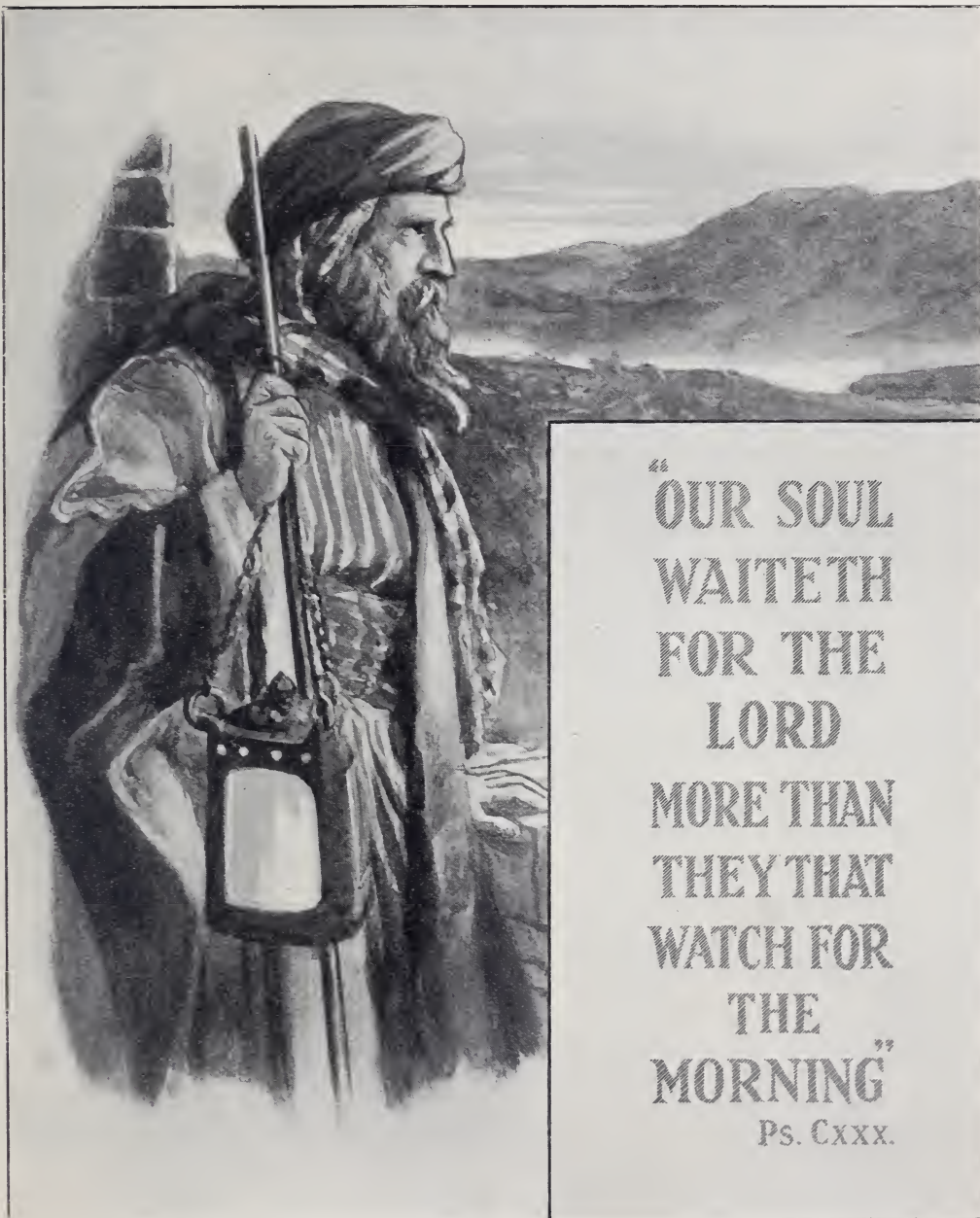
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JANUARY, 1933.

PRICE TWOPENCE

The CHRONICLE *of the* *London Missionary Society*



“OUR SOUL
WAITETH
FOR THE
LORD
MORE THAN
THEY THAT
WATCH FOR
THE
MORNING”

Ps. CXXX.

PRINCIPAL CONTENTS. The Mark on the Ceiling (a Japanese incident). On the Road in Madagascar, by H. A. Ridgwell. A Difficult Outpost, described by an African Evangelist. Cholera and Faith, by Arthur Rumpus.

ANNOUNCEMENTS

The Register.

Arrivals.

Rev. and Mrs. W. Scopes and three children, from Jammalamadugu, November 29th.

Dr. and Mrs. Bentall, from India, December 2nd.

Departures.

Miss F. E. Mole, appointed to Fianarantsoa, per s.s. *Azay-le-Rideau*, from Marseilles, November 9th.

Miss Maud Ward, returning to Hong Kong, per s.s. *Ranchi*, November 12th.

Miss Kathleen Morris, returning to Bengal, per s.s. *Narkunda*, November 18th.

Dr. P. M. Shepherd, returning to Molepolole, per s.s. *Armada Castle*, November 25th.

Birth.

ANDERSON.—On July 9th, to Rev. and Mrs. W. W. Anderson, of Shangani Reserve, a daughter, Jean Mabel.

Monthly Prayer Meeting.

The Monthly Prayer Meeting will be held in the Quiet Room, on the second floor of the Mission House, Friday, January 20th, at 5.30 p.m. We earnestly hope for a good attendance, to pray for the work of the Society, in the beginning of this new year. Mr. J. Rider Smith, representing the Central Group of the M.A.C., will preside.

Luncheons for City Men.

These will be resumed on Wednesday, January 25th, when Rear-Admiral Geoffrey Blake, the Fourth Sea Lord, will be our speaker.

All men are welcome to attend these Luncheons, which are held in the Memorial Hall, Faringdon Street, 1 to 2 p.m., prompt. Programmes and full particulars can be obtained from the Rev. S. J. Cowdy, L.M.S., Livingstone House, Broadway, Westminster, S.W.1.

M.A.C. Easter School—1933.

This will be held at Digswell Park, Welwyn, from April 13th to 18th. The President will be the Rev. B. R. H. Spaul, M.A., and the speakers will include the Rev. A. M. Chirgwin, M.A., and Rev. and Mrs. G. H. Eastman, of the Gilbert Islands. The fee will be 45s., and there will be accommodation for 120.

This is a preliminary notice, but friends should remember that every place in the School is usually filled by early February. Full particulars can be obtained on application to the Secretary, Mr. T. A. Mitchell, "Wendon," Coulsdon Rise, Coulsdon, Surrey.

Tinfoil.

Many thanks to: N. McFaddin, Dublin; Mrs. Russell, Ludwick Road Hall, S.E.8; Miss Ward,

Stockport; Mill Hill; Primary Department, Edgware; Heaton Park Sunday School, Manchester; Broad Street Church and School, Reading; North Woolwich Church.

Watchers' Prayer Union—New Branches.

<i>Church.</i>	<i>Secretary.</i>
Hood Memorial, Glasgow.	Miss CLEUGH.
Tolworth.	Miss J. BURNETT.
Crosby, Liverpool.	Miss J. E. STEWART.
Middleton, Manchester.	Miss M. PARTINGTON.
Framfield Mission (Sussex).	Miss J. HARDISTY.

Please send us your Foreign Stamps.

Mr. T. H. Earl, 4, Westcliffe, Kendal, is Secretary to our Stamp Bureau.

Gold and Silver Gifts.

Grateful acknowledgments to "K. G.," Charming Road C.C., Bournemouth.

Students in Conference.

From January 3rd to 9th there will be gathered in Edinburgh about 4,000 students from the universities and colleges of Great Britain, at the Quadrennial Conference of the Student Christian Movement. Representatives will also be there from the Continent and from America, and among the leaders and speakers will be men and women from the great Mission fields. The last Conference of this kind was in Liverpool, and some of the men and women now going to our L.M.S. fields of service made their missionary decision at that Conference. Will all our friends remember the Edinburgh Conference and our L.M.S. delegates there.

Wants Department.

Two Typewriters.

Wall Pictures of New Testament Scenes.

Lengths of print or silk about one yard long, and brightly-coloured strong cotton material in squares of about 24 inches.

Electrical Steam Steriliser for Hospital.

Gramophones and Records and Violins.

The leaflets "The Helping Hand" and "How to Send Parcels Abroad" can be had on application to Miss New, Wants Department, L.M.S., Livingstone House, 42, Broadway, S.W.1, who will also be glad to have any correspondence relating to the work.

Medical Missions Week.

The special week appointed for prayer, thanksgiving and self-denial on behalf of the Society's Medical Missions, will be February 12-19. Free literature for distribution is available, and the next issue of *The Chronicle* will deal mainly with the healing ministry of the Society's agents.

ABOUT REMITTANCES TO THE L.M.S.

HOW TO REMIT. It is requested that all remittances be made to the Rev. Nelson Bitton, Home Secretary, at 42, Broadway, Westminster, S.W.1; and that if any gifts are designed for a special object, full particulars of the place and purpose may be stated. Cheques should be crossed Bank of England, and Post-office Orders (which should be crossed) made payable at the General Post Office.

TO LOCAL TREASURERS. It is PARTICULARLY REQUESTED that money for the Society's use may be forwarded in instalments as received, and not retained until the completion of the year's accounts. This would reduce the Bank Loans upon which interest has to be paid. The Society's financial year ends March 31st.

LOANS TO THE SOCIETY.

With the view of reducing the large amount which is paid in interest on Bank Loans, the directors wish to state that it would be a great financial help if friends of the Society were prepared to advance sums of £100 and upwards free of interest for periods of not less than three months. In the case of advances for unfixed periods repayments could be made at ten days' notice.

THE CHRONICLE

Of the London Missionary Society

JANUARY, 1933

TO OUR FRIENDS

IN this New Year issue of *The Chronicle*, we offer a sincere welcome both to old subscribers and to new.

What does *The Chronicle* set out to do? This is a question which may fitly be answered at this time.

It does not exist to advocate for the L.M.S. policies upon which the Board of Directors must decide.

It does not attempt to deal with the whole field of Foreign Missions, though the L.M.S. is "the friend of all and enemy of none."

It is distinctively an L.M.S. publication which for nearly a hundred years has taken its readers with it overseas, and shared with them the story of things done by the apostles of Christ in the great mission fields of the Society.

That is still our first purpose. We seek to prolong the Acts of the Apostles.

The Acts of the Apostles, also *The Agenda of the Apostles*, that is to say the things which wait to be done must be done, and by the grace of God will be done.

We seek to keep our readers in touch with the work for which our Society exists.

No other paper has this distinctive aim. With you we hope therefore to walk this year with Christ and His servants along many ways in India, China, Africa, Madagascar and the Islands of the Seas.

The friends of *The Chronicle* will help it greatly by introducing new readers. They can begin at any time during the year.



Photo]

[A.M.C.]

A senior pupil at Mberesbi, Central Africa, giving Mary Livingstone a ride.

Give us, oh, give us the man who sings at his work. Be his occupation what it may, he is equal to any of those who follow the same pursuit in sullen silence. He will do more in the same time, he will do it better, he will persevere longer.—Carlyle.

On the Road in Madagascar

BY H. A. RIDGWELL, OF TANANARIVE. PART I.

Madagascar is sharing in the world depression which has fallen on commerce. Bankruptcy is common, and hardships unknown for many years have to be doggedly endured by those who have been accustomed to prosperity. But the Malagasy have climbed out of the Slough of Despond before and will do it again. The Church has taken the opportunity to sound the call of Christ in the old centres and in farther scenes. The churches report increased attendance and more enthusiasm, and Mr. Ridgwell, in the following record, gives an account of a long journey among the Tsimihety people 300 miles north of Tananarive.

The Tsimihety

IT was a dull, cold day, for winter had fallen in Imerina, when we packed our host of supplies into an already overloaded motor, and set off by the western route for the Tsimihety country in the northern centre of the island. This area, for which the L.M.S. is entirely responsible, is very like the island of Madagascar in shape, running in distance from north to south to about 220 miles and east to west to about ninety miles. The surface area, therefore, being about two-thirds the size of England. The Tsimihety in this area number upwards of 100,000, dwelling in hundreds of villages, sometimes in clusters, sometimes divided by belts of forests or wild mountain ranges, or rolling moorland with twenty miles of no-man's land between. The people are for the most part pagan, children of nature, whose moral and spiritual faculties have never been awakened. They are enveloped in gross superstition, bound hand and foot in tabus, hopelessly immoral, or should one say "non-moral"? Their agricultural, tribal and domestic customs are primitive in the extreme. They live almost entirely on rice cooked with pounded leaves to impart a little relish.

J. T. Jones revisits his people

Christianity has no more than touched the fringe of this wide and needy area, dark in actuality, but bright with promise. These swarthy children of Ham and their swarming progeny make an almost irresistible appeal.

For their spiritual well-being and advance the L.M.S. has one absentee missionary. He formerly lived here in their midst for four years, but the hot stifling, fever-laden climate robbed him of his young wife, and then his own health, until he was forced to leave for the uplands of Imerina, and oversee from a distance, making visits in the cold season. This year I volunteered to accompany him and pioneer.

* * * * *

We reached our west port of Majunga and had completed our first three hundred miles. Our road was now only a cart-track through primeval forest. It had been hacked through and left, and nature was busy trying to cover up the wounds. It was very lonely country with no sign of life for twenty to forty miles on end.



A Tsimihety shrine—bullock horns on right post.

A Sakalava village

That night we arrived at a village on the edge of the forest. It was very dark and we were soon surrounded by a crowd of interested humans—mostly boys. It was a fair-sized Sakalava village with a handful of Hovas from Imerina, and some five or six Indian traders (Moslems). The mosquitoes kept up an endless chorus and gave us no rest. But despite them we rigged up our gramophone—the friend that was to do us such valiant service—and the cinema portraying the story of the life of Christ, to a very attentive open-air audience. The Indians were in the front seats; they had brought their own forms.

Next day, more forests, more streams and rivers to cross, more mosquitoes, more heat; still we ploughed on—I pitied the straining car. At last we emerged at a Government post after crossing a river by ferry, and our road onwards became civilised.

Next morning my companion and I decided to trek from here, each to go his own way, for we had reached the border of the Tsimihety country.

A palanquin ride

The programme was arranged for a fortnight, at the end of which we were to meet at the town of Befandriana, for the yearly meetings of the Christians from the villages where causes have been founded. Mean-

while we were to endeavour to propagate the faith in the villages where no light had broken through. We were to visit, if possible, two villages a day.

Next morning I set out with a borrowed palanquin with ten men, good fellows, but raw, rough and pagan. Their garb was motley, some merely wore loin cloths, and one could watch their well-knit muscles rippling under their dark, smooth, velvety skins as they shouldered their load. Some wore coarse hand-woven raffia shirts. A few wore battered hats which were mere apologies for headgear; others braved the blazing sun with only the mop of crisp, curly hair nature had endowed them with. They were good-natured fellows and honest as the day—when on duty. I had no need to lock my boxes or count the spoons. I never lost so much as an empty Nestlé's milk tin the whole time, although I had five different companies of bearers during my journeys.

Thirteen days in long grass

For thirteen days we trekked in the long grass. In these thirteen days I found only one church established, and two hut services. It is necessary to get Government permission for worship in Madagascar. For hut services there must be not less than ten signatures, and for a church, at least eighty people must sign the demand and then attest their signatures! On my arrival at one village



An audience in the Tsimihety country.

we prepared the demand for a church and got over one hundred signatures in two days. One hut cause had died, but we helped to revive it, and to found two new ones. These latter, however, were the fruit of earlier work. We were reaping where others had sown. Tsimihety soil is terribly hard; the people cling with almost fierce tenacity to their pagan customs and ancestor worship. They know that to adopt the faith of the white man means that polygamy and drunkenness and charms must go. And who is Jesus Christ! Is he not the ancestor of the white man? Then why not worship their own ancestors?

Harry Lauder's laugh

Arriving at a village we usually found it deserted. "The people had seen the white man coming and thought he might be a Government tax collector, so . . ." The first thing to do was to get their good will. Our ally was the gramophone. Harry Lauder singing Tobermory acted like magic! Soon the hut doors opened and within a trice a crowd appeared from nowhere! A little shy at first, but his infectious laughter soon broke down reserve. The story of Mackay trying to get change from a bobby left them cold, but the laughter! that is a universal language. Hymns followed, rather a medley, true; and then Scripture pictures and a talk. We inevitably finished by appealing to them to go on to learn more of Jesus Christ, or

to sign an application to the Government and accept a catechist. In many cases I drew up the form of application for them, but I never once got beyond, "Yes, yes, we will think about it and talk to our fellow villagers about it, who are now away rice harvesting." We would spend three or four hours in the village before going on, and sometimes sell a booklet or two, or I would meet the headmen in my hut or give one of them a Testament where we found anyone who could read. It was encouraging to find that in most villages there was someone.

The villages and people

The Tsimihety villages are picturesquely set in glorious landscapes. The huts are built entirely of the ribs of the raffia palm, cleverly spliced and bound with the thongs of forest creepers with never a nail or a screw anywhere, and thatched with grass. Chickens and geese and a host of lean and hungry mongrel dogs swarm everywhere; children abound.

Physically, the Tsimihety are a well-built race, darker in colour than the Hovas. Few men wear hats, and most only don thin coloured loin cloths reaching to below the knee. The women wear sacks open at both ends, made of raffia or calico—which is never washed.

(To be concluded.)



Trained girls in Imerina. Mrs. Ridgwell's knitting class.



A Bishop on Papua

THE Bishop of New Guinea (Dr. Newton), speaking at a public meeting at St. James' Hall, Sydney, said that the missionaries of New Guinea were giving the natives something by which they could steer their lives through the shoals and the troubles. There were some people who seemed to think that the greatest ideal for the native races was that they should be kept in a sort of human zoo, where they could be studied by scientists. They who were Christians, however, did not regard the primitive races as subjects for scientific research; they regarded them as human beings with souls to be saved. He thought it would be a sorry day for the natives if their only friends were scientific gentlemen. The missionaries lived among the natives; they were prepared to do anything in order to better their lives, and already there had been a wonderful response from the natives.

(From the "Australian Christian World.")

Tanganyika Population increasing

In the course of his Report on the Census of the Native Population of Tanganyika Territory, 1931, Mr. P. E. Mitchell, Secretary for Native Affairs, makes interesting comment on the fact that "the population is steadily increasing." He says: "Combinations of circumstances, e.g., the slave trade, tribal wars, and the prevalence of harmful practices such as infanticide, for long kept the density of the population of Africa far lower than that of other continents; and the first contact with European civilisation, bringing with it, as it did, economic disturbance and new diseases, no doubt aggravated a tendency towards decline in population, which in Tanganyika was strengthened by the war of 1914-1918. The fecundity of African women is well known, and it is to be expected that as soon as the many and various factors which have retarded the numerical growth of African peoples have

been removed or at least diminished in effect, then the increase in the population will be continuous. The increase in population revealed by the 1931 census is a tribute to the efforts which have been made in recent years to improve conditions of living and to eradicate disease and customs destructive to life . . ." (From the *Bulletin of the "Save the Children Fund."*)

In Praise of Galvanised Iron

When the time comes for the preparation of a litany of thanksgiving for Africa, one of the items in it will certainly be to render thanks for galvanised iron. We doubt whether any of you realise how great a blessing it is to Africa, and the man who invented it deserves a monument as high as the Nelson Column. Of course, nothing looks better than buildings roofed with tiles locally made, but when one realises that to roof one building in this manner would cost three to four times as much as an iron roof, there is no question as to which must be employed. Thatch is the ordinary roofing of the country, but thatch in Africa is not thatch in England. The intense dryness of the atmosphere and the heat of the sun during half of the year, and the intense soaking during the other, means that no grass roof here can last more than a few years, and even then requires continual patching. Galvanised iron is cheap, quickly put on, and practically everlasting, and we make no sort of apology to anyone for using it. To conclude, we would like to assure you that it is at the same time our continual effort to develop as far as possible the powers of our own people, so as to make them less dependent on imported mass production goods, but to do this entirely is as impossible as it would be to set back the clock. We have to adapt our people to modern conditions rather than to deal with them as though such conditions did not exist.

(From Neville Jones, *Hope Fountain.*)

Whoever goes to preach the unsearchable riches of Christ among the heathen, goes on a warfare which requires all prayer and supplication to keep his armour bright.—Robert Moffat.

The Mark on the Ceiling

A story illustrating the Newspaper Evangelism more fully described in Mr. Murray Walton's book, "The Press and the Gospel" (see Book Reviews).

IN a peasant's home in north Japan a young man lay dying. He had been employed in a city office, and at the time of the great earthquake in Tokyo had been put in charge of the tent at the station, pitched to house the refugees. He had caught a cold and the pressure of his work prevented him from caring for it till it had touched his lungs, and now there was only the end to wait for.

His folk, half in kindness, half in fear, had built a little shed in the garden for him. And so the long, dreary days passed by, while the illness strengthened its grip on his wasting body.

Then one day his eyes caught sight of the mark of a cross in the newspaper. He read the words that followed and wrote to the New Life Hall for the information offered. The link with the Library opened up to him a new world, for he was intensely fond of reading.

The shed in the garden

I had occasion to pass through his parts so I took the opportunity of stopping to see him. It was a glorious day in the early summer; the trees were bursting forth into green, while the last vestiges of the winter snow on the mountains behind were disappearing. The pastor and I made our way across the drill ground to the west of the city, and after passing a few farmhouses, came to a small hamlet with a brook bubbling alongside the narrow road, and a clump of trees casting their long, morning shadows over the thatched roofs beneath. It was a typical country home with low, smoked rafters, and the farm implements scattered around, while in the corner could be seen the now rapidly diminishing bundles of rice. The old mother bade us welcome, though not without a shade of suspicion. After a cup of tea she led us out to the shed in the garden. It was a rude affair, made of beams and planks roughly knocked together and barely six feet high. There lay the sufferer on a bed indescribably dirty, a picture of utter despair. As we sat and talked of a God who loved him, my eye happened to catch sight of a little piece of paper pasted on the ceiling above his bed. It was black with a white diamond in the centre. I asked what it meant. "Oh, that mark! When the

pain gets extra bad I just look at it and try to think of it only, and it helps me to forget the pain." It was a Buddhist idea, but what a gospel!

I sent him afterwards a picture of our Lord, while a friend in England sent him a luminous cross.

A ministry begins

The lady missionary in the town visited him and taught him, and bit by bit the light of God broke in. He was baptised a year later. And then he began to do what others in good health are wont to forget. He started to minister from his sick-bed. He got into touch with a young man, a sufferer like himself, and by means of letters brought so gracious an influence to bear on his life that his mother, in gratitude, made the long journey of two hundred miles from Tokyo to meet her son's benefactor. The next person he led was his own sister, who had nursed him through his illness, and now the home is the brighter for the faith of the two.

He is still an invalid, but the cold comfort of the mark on the ceiling has long given place to the warmth of the Master's presence. Listen to his meditation at the close of the day:

"The sun is sinking in the west. The fields are brilliant with the autumn colours, and Mount Higashi stands calm above, enshrouded in the evening mists. The sparrows in the garden raise their noisy voices in praise and gratitude to God.

"On this peaceful evening I pause to reflect upon the blessings of this day: fine weather, a letter from a friend in a distant land, daily bread, and a life full of peace. For all these blessings I lift my heart in thanksgiving to our blessed Lord. This day upon my bed of sickness I can count the many tokens of His goodness.

"But my joy is mingled with sorrow, for I remember my sins, my estrangement from God, my weakness, and the poverty of my love to the Father above. We are always troubled by regret and sorrow and irritation; but our Lord shows us His cross and gives us peace of mind and eternal life. Our Lord is always with us, and He will give us quiet and rest, and guide our steps into the morrow."

Mopipi: A Difficult Outpost

BY KITSO MOTSHOLAKGETSE (*Translated by K. RADITLADI*)

WHEN we first of all arrived at Mopipi the people there did not understand anything about learning. They were simply children of darkness. Life was most backward among them. They smeared their bodies with red clay and fat daily. They did not wash their bodies. Only a few washed their hands before eating. When they cooked, the pot was merely scraped with a piece of bone or tin picked up from the ground. Water was then put into the pot and cooking took place. This is still the method of many to-day.

We began work on June the 25th, 1927. We held a devotional service at the kgotla (i.e., place of tribal assembly). Afterwards we called children to school. None of them knew even the ABC. We taught them to count by using ten water melons from our yard. Those who showed signs of understanding we brought before a blackboard to show them how numbers from one to ten are written.

When the people were called to service they came in good numbers, but the women

sat with their backs towards us, while the men crouched alongside. They did whatever they liked, talking, braying skins or taking snuff, while we went on with the work. A pot of sour porridge would be brought and supped. Very often a regiment of men would be called out by the chief, and the men belonging to it would rise and sit aside to talk their business. We did not read any passage of Scripture to them, but made a comparison between Christianity and heathenism and tried to explain the difference to them. At times they enjoyed what we said. At other times they scorned our teaching. They knew only one hymn, Number 315 in the Secwana hymn book, which was taught them by a boy who served as ox leader of the Rev. A. Sandilands' wagon. They sang it to a tune different from the tune in the book.

Early one morning in 1928 something very unusual and unexpected happened. We were aroused by a great noise made by many people outside our premises. "Let us burn the huts of these lying people, servants of



Photo by]

Kitso's School at Mopipi, an Out-station of the Serowe Church.

[A Sanatanas.

the white men who have come to spoil our land," they cried. Others said, "No; let us burn their little god inside his house." I called to my boy, and told him to tell them to burn any hut they wished to destroy. The dawn came, and the people separated into two parties, cursing and threatening loudly as they went away. My wife asked me to write to the chief and the Church at home (Serowe), because, as she said, "These people will kill us." I said "Have patience, God will conquer on our behalf." They began to stop their children carrying their spelling-books into their homes when clouds showed signs of rain because they said that such things chase away the rain. There were men and women who professed to be gods. To them the people prayed for rain in time of drought. Drums were beaten amid loud singing and dancing and shouts of, "The god seeks an animal without spots." Cursed was anyone who mentioned the names of these gods. Any man who dared to do so would die. Some of these gods have become followers of Christ. Two of them, men, became good Christians, but one of them lapsed through polygamy. One of the goddesses has become

a trustworthy Christian and a faithful friend. After the attempt to burn our huts I had a talk with the people and asked them to try and lead a more friendly life. One Sunday I asked them to come to service so that we might ask God to help us. They came, and as we were about to end the service a mighty wind blew from the east. So strong was it that it broke one of the poles of the hut in which we were met. We feared that the hut might fall upon us. Thunder came from the direction from which the wind was blowing. Rain fell heavily. The people said, "Really their God can hear." I said to them, "If we all be of one mind the God of Heaven and earth is full of mercy. He is able to help those in distress."

To-day we have a large class of inquirers, young men and young women, as well as older people. A great obstacle is a custom called "Go ralala," whereby a girl is given over to the man who is to be her future husband. The girl may be no more than a child of seven years when she is given to the man. She stays with him until she reaches the age of womanhood. During this time they live together as husband and



Rev. A. Sandilands, of Lake Ngami, when temporarily in Serowe district, talking with a former witch-doctress, prior to her admission to the Church.

wife. If the lad fails to observe the custom the parents of the girl complain that their daughter is not married properly. In 1930 I spoke to the chief of the place about the custom and its effect upon the attendance at school. I pointed out to him that it did not agree with the principles of Christianity and education. He came to my aid by helping me to fight against the custom. As

a result many people took their children out of school, and only a few of those who really wished their children educated allowed them to remain in school. If "Go ralala" can be stopped the work of the Kingdom of God will move along smoothly in this district. There are many heathen customs and deeds which are very grievous. Remember us in your prayers.

From Rev. H. C. Carter, M.A., Chairman of the Congregational Union of England and Wales :—

"I can't compare our L.M.S. 'Chronicle' with other missionary magazines, for it is the only one I read regularly. But I find it extremely readable and interesting, and I know that it helps me to keep in touch with the realities of our work in the mission field. I wish every member of every one of our churches read it every month. As to 'News from Afar,' I can only say that my children delighted in it, and I am very grateful for what it has done for them in keeping their minds and hearts open to the world-wide call of Christ."

In Memory of the Martyr of Korea

ROBERT JERMAIN THOMAS of the L.M.S. died a martyr's death on the banks of the Tai Jong river in 1866, when the schooner by which he had arrived was burnt by Koreans and those on board slain. The Christians in the city of Pyeng Yang have now built upon the site a

Memorial Church, which was dedicated on September 14th. The project of the church owes much to the energy of Mr. M. W. Oh, who appears in the picture speaking from the desk to the audience of 200 Korean delegates.

The story of the martyrdom was published in *The Chronicle* in December, 1927.



A Korean Christian congregation at one of the opening services of the Thomas Memorial Church.

BUYING UP—1933

By EDWARD SHILLITO, M.A.

I

IT is memory that makes a nation, and memory that makes a society. Memory and hope! For it is not only what we were and what we are that make up our lives; but what we are to be. "We are saved by hope." That is one reason why we should take the occasion of the New Year to buy up 1933.

II

But how can we prepare for the unknown? Till the facts are made plain, how can we deal with them? The Christian's life of service to his Lord must be largely improvised. As our day, so our strength will be, and so our call will be. We must not say, "Go to! In this year 1933 we of the L.M.S. will do this or that." We do not know what this year may bring forth. We, having done all, must stand ready—for anything.

III

But what in this history still unwritten will be found? There will be facts, but they will be facts treated in one way or another. The facts we do not know; the way in which we shall deal with them we can know, and that is the chief thing, after all. What will come to us seems often like a destiny. "Circumstances over which we have no control"—we are ready with the phrase. But 1933 is not a destiny; it is an opportunity, and it is for us to prepare to deal with it. In other words, the most important event in 1933 may take place in our spirit. We can make ready to deal with the unknown so that whatever it is it may be to the glory of God.

IV

Some things may be prophesied about 1933 without any hesitation. It is not going to be a year of prosperity. There will be need of all the courage and fortitude and the spirit of sacrifice, by means of which even a time of depression may yield strange and rare fruits. The Valley of Humiliation is a land in which pilgrims in other days have found pearls. It will be a year in which we

must keep both from defeatism and from that shallow optimism which is only make-belief. We have to adjust our temporal concerns to the economic facts. Even if 1933 remains as 1932 was, a time of depression, there are other ways of dealing with it than those of the defeatist or the ostrich. But once more it is not what happens in the exchanges of the world that is most important but what happens in us.

The Apostle Paul, as all who will read him will admit, was a realist. He did not disguise the powers against him. Is there in the 8th chapter of Romans anything left out of possible fears? He set all possible adverse conditions before him and then said defiantly, "In all these things we are more than conquerors." In like manner we may say, "Neither depression nor any storm in the life of nations can separate us from the love of God in Christ Jesus." We, too, may be more than conquerors; but that will only be if we are prepared.

V

"We have reached the end of our tether." Perhaps we have. It is a good thing for man to reach the end of *his* tether. But have we really become all that God can make of us? Has He reached the end of *His* tether? We shall be compelled during 1933, and it will be for our good, to re-examine much of our service and to bring it into the light of present-day needs. But we shall bring it and ourselves at the same time into the light of God, the Redeemer and Quickener of all human life.

VI

1933! What it will mean in the annals of the Society is still undecided. But there is something that need not be undecided. "In all these things . . ."; whatever the words to be afterwards inserted, it may be claimed already that there is a people which shall be more than conquerors. But everything depends upon the relation of that people to God. In the last resort nothing else matters. "If God be for us who can be against us?" If God be for us, we shall buy up 1933 for His kingdom.

Roadside Scenes in North China



1.—Marble pagoda in the Western Hills. 2.—Men carrying baskets of apples, near Chefoo. 3.—Camel-back doorway, widened at top to allow camels' baggage to pass. 4.—Siaochang children—the grinning small boy is a son of the gatekeeper. 5.—A Chinese beggar, better dressed than usual. 6.—Gateway to Chinese house—tiles are grass-grown. 7.—Some bright village children. 8.—People inside a preaching tent at a fair.

In Memory of Griffith John

The Opening of the New Hankow Church, described by A. J. McFARLANE, M.A.

OCTOBER 22nd, was a memorable occasion for our Hankow Church. The opening of the Griffith John Memorial Church took place at 2.30 p.m., in glorious sunshine, symbolic of the joy that filled all hearts.

A large gathering of friends from all the Protestant Churches in Wuhan, together with several distinguished visitors, assisted in this happy ceremony.

One hundred and one strokes of the new church bell recalled the years since Dr. John's birth, and warned the assembly that the proceedings were to begin.

After a brief service in front of the building, the door was opened by Dr. T. C. Fan, Associate General Secretary of the Church of Christ in China, and a choir of girls from the Middle School, singing, led the way in.

The Dedication Service which followed in the church was shared among friends from several of the local churches and missions, and visitors. Dr. Thomas Gillison offered the dedication prayer. Among the speakers were Dr. Fan from Shanghai, Pastor Tsou, Moderator of the Liang-Hu Synod, the well-known Christian leader, General Chang Tse Kiang, and Rev. T. Cocker Brown, Secretary of the China Council. Bishop Gilman, of the American Church Mission, Wuchang, gave the benediction.

The speakers reminded the great gathering of the unity of purpose which still inspires all the many Christian churches which have grown up since Griffith John commenced the work here in Central China, and urged us to make the best and most lasting memorial to him by continuing to spread the Gospel of the Saviour of the world, with the same zeal and devotion that he showed.

After the service, the visitors were shown over the building, and entertained to tea in the Social Hall and various rooms.

About the building

The Griffith John Memorial Church is a two-storied building, located in the Model District between the Concessions and the railway, a new area with already a large and important population.

Within the entrance hall wide stairways lead right and left to the church upstairs, and, facing the entrance, swing doors lead

to a large hall and several rooms downstairs available for the religious and social activities of the men, women and children of the church.

The church upstairs is a beautiful building, well lighted with six large windows on each side. It has a gallery across the end, and provides seating accommodation for 800. It is carried out in red brick and white plaster, and has a clear floor space of 72 feet by 50 feet, apart from the chancel and the gallery.

The architects, Messrs. Hooper & Scammell, of Hemmings & Berkley, are to be sincerely congratulated on the building, as in addition to its pleasing appearance, it has very good acoustic properties.

The contractor was Han Ya Shing, who has shown his interest by presenting the whole of the seats of the church, which he has made of brown stained wood, in keeping with the rest of the building.

How the cost was met

A great many other gifts from private sources, local schools and institutions, and from other churches, have provided the whole of the interior furniture and fittings of the building, upstairs and down, almost without expense, and have shown the wide interest taken in the new church. The total cost, including the site, is nearly \$100,000* about half of which is the value of the land, the gift of the London Missionary Society, in exchange for the old Hwaleu Church site. The remainder has been provided by Chinese and foreign friends, at home and in China, about one quarter of this being from foreign sources, including Dr. John's mother church at Swansea and other Welsh churches, and also members of nearly every Protestant Mission scattered throughout China. That five bishops are among the contributors in China shows how widely the idea of a memorial to the great pioneer has interested Christians here.

The collection at the Dedication Service, which amounted to £480, enabled the Building Committee to announce that at the close of the opening day they were very nearly free of debt.

* About £7,000.



AT THE OPENING OF THE NEW HANKOW CHURCH.

Those on the platform are (left to right): Mr. Tson (Chairman of the Hupeh-Hunan Synod of the Church of Christ in China), General Chang Cheb Chiang, Bishop Gilman (American Church Mission), Rev. A. J. McFarlane in the chair, Dr. Fan (Associate Secretary, Church of Christ in China), Rev. T. Cocker Brown and Dr. Thomas Gillison.

The Chinese characters on the front of the communion table mean "Do this in remembrance of Me."

Lady Hosie in China

ONE night we came to an inn with a very small bedroom—I had gone on ahead. The muleteer said, "This is the best inn in the place." We came to this room with a brick bed—much better than it sounds—a long bed with a fire under it and flue! It was covered with a mat which looked as though it had been there since 1066.

Our Chinese boy was ashamed that I should see this. "Well then," I said, "go and find a better inn." After searching some time he came back and said, "It seems as though the muleteer was right: the other inns are almost worse than this—it is dreadful! Shall I see if there is a Christian in this village?" He was not a Christian, but the Christian homes are always cleaner than the others, and they are very good to help.

He came back to me presently with the whole village. I sat on a lot of baggage outside. I heard a great commotion—all the village coming to see me.

A Village Elder came to me; I got up and bowed "How do you do?" and he bowed to me. The Elder said to me, "I understand that you are asking for a Christian in this village. We have not a Christian in our village. I am very sorry about it—I must tell the truth—we have not got a Christian in our village." "Where does the nearest Christian live?" I said. "The nearest Christian," said he, "lives five days' journey away."

* * * * *

My father said, when I told him that story: "Yes, and they knew where he was." Five days' journey, and his light had shone. People in the village all that distance away knew where he was. I do not know what he had said, but his light had shone—so let your light shine. (*From a speech at Union Church, Mill Hill.*)

THE MANSION OF LIFE.

BY NELSON BITTON.

*TIME will not stay his feet ;
We must pass through the mansion
of the years,
Ever leave incomplete*

*Our tale of hopes and fears,
Bearing the memory of precious days
To help us on through life's relentless ways.*

*That room of yesterday
Rich with experience of love and pain,
Furnished for work and play,
We shall not see again.*

*And though our biding there seemed but
an hour,
It gave to life knowledge that leads to power.*

*That mansion ampler grows.
Each room is larger than the room we left.
Though doors behind us close
None ever feels bereft.*

*All that belongs to good, beauty, and joy,
Like gold remains, the lost is but alloy.*

*So, to infinity,
Man travels onward gleaning of the best.
Here is divinity ;*

*O brave hearts, seek not rest.
What though man's ages are on earth but
seven,
The largest rooms lie yet beyond—in heaven.*

Prayers for the New Year

Let us pray for ourselves :—

Eternal God, who makest all things new, and abidest ever the same ; grant us to commence this year in Thy faith, and to continue it in Thy favour ; that, being guided in all our doings, and guarded all our days, we may spend our lives in Thy service, and finally, by Thy grace, attain the glory of everlasting life ; through Jesus Christ our Lord.

For all workers of the L.M.S. at home, especially for collectors and others responsible for gathering in contributions during the next three months.

For the Missionaries of the Society, especially those known to us, as they begin a new year of work.

For the Kingdom of God :—

O Christ our King, who hast set within our hearts the love of Thy Kingdom, our faith has been too small and our efforts too weak to claim the promise of Thy reign. Behold we know nothing save that our lack of faith impedes Thy coming, but we pray Thee to prepare us for that which Thou art preparing, that as children of light we may stand to greet the day. Thy Kingdom come, Thy will be done.—Amen.

Cholera and Faith

By F. A. ARTHUR RUMPUS, B.A., Cuddapah, South India.

Summing up the first effects of a campaign in a Shudra village, Mr. Rumpus tells of a rapid cure of cholera.

THE first great visible result was that we most decidedly made real friends with the influential Shudra leaders, most of them very substantial farmers. But with all the friendship and all the preaching of the Gospel, something more is needed in such pioneer work ; in some way or other there must be a clear manifestation of God Himself, which all in the village can plainly recognise is of Him. The Living God must manifest Himself by an unmistakable act in the life of the people. This He did in the following way.

Cholera and fear

On the second night of this first summer school there in M—, about two o'clock in the morning one of the leading Kapus, P—, came with some followers and woke us up, saying that the wife of another leader, V—, was very ill, that she was vomiting and had violent diarrhœa. Everybody in the Indian village knows what that means—cholera, and the fear of death at once lays hold on many. They even avoid the word cholera ; only a whisper goes round and dark forebodings settle in the heart of all. There had not been a trace of cholera this year so far, and I had no cholera specifics with me. But I gave some potassium permanganate and promised to send my motor car for the doctor in Cuddapah. At dawn the doctor came ; he is one of the Medical Evangelists trained in the Jammalamadugu Hospital, but now practising on his own and doing very well. It was good of him to come at once.

Medicine given

We went to the patient's house. He prescribed medicine and treatment ; we took all the precautions we could to prevent the spread of the disease. Then he went back to Cuddapah. The medicine given, however, did not stop the vomiting and diarrhœa. Towards the evening the patient rather grew worse and we were urged by our Shudra friends to come again and give better medicine. The people in this country always expect an instantaneous cure, or, at least, immediately a very decided improvement. However, we could do no more. All the

specific cholera medicine had been given and everything done that could be done, under the circumstances ; but there was no improvement, rather the contrary. We had to come again and see the patient, and this time were simply driven to prayer. We felt this was a challenge to our faith, and a call for an act of God to establish Himself as the God who answers prayers. We prayed, therefore, at the bedside of the patient, a crowd surging round. I was impelled to pray very definitely that the patient would have good sleep that night, that there would be absolutely no more vomiting and diarrhœa from that moment onward.

Then we left the patient and the house ; the relations still urging us to send again for the doctor and to get different medicine. But we said no, there was no need ; we had committed the patient to our Lord in prayer.

"Your prayer has done it"

After some more conversation and preaching we went back to our camping place. Very early next morning I was out in the fields, and the first man I met was a Shudra from M— going with his yoke of oxen to draw water, and as soon as he saw me he shouted : "She is better, she is all right ; no more vomiting, no more diarrhœa ; your prayer has done it !" So I knew God had answered the prayer. Afterwards others came and confirmed it. This made a very clear and powerful impression on the whole village that the Christ we preached was a living, present power.

An opposition orchestra

Another little incident happened, to the outsider of no significance, but in the work of planting a Church of considerable importance. On the very night when the wife of K— got cholera we had gone to the village to preach. But an opposition party had on purpose gathered before we arrived in the open space where we used to preach, and had started a bhajana of their own, singing and dancing. We waited for some time quietly. Some of our Shudra friends called on the leader of the opposition bhajana to stop. They said they would, but

continued. We could not hold a competition show, for our preaching and singing would have been drowned by theirs. Then the leaders who were friendly to us became rather impatient. There followed then a lot of shouting and argumentation, and I am afraid some strong language was used on both sides. In the end quiet was restored and we could hold our meeting. It did not go very well. Their minds were still agitated about the incident. Only a week or two later did I find out its significance, when one of the younger men from among the friendly Shudras came and said that on that night he had decided to become a Christian, and others with him. The little incident had made a rift in the village, and driven one party to range themselves pretty definitely on the side of Christ.

A future leader

We came away with the conviction that we

have won that village for Christ; not the whole of it, though the leaders try and may perhaps be able to carry the whole village with them. The caste difficulty is a very formidable obstacle, and a large number will shirk that. It is perhaps better that we should only get a group of some four or five leaders with their families to take baptism and stand openly for Christ. There is one man among these, B—, a very fine typical Kapu, a man already with grey hair, with broad shoulders, a fine head and a good brain, who knows the religious books of Hinduism, the Ramayana and the Bhagavadgita, and who will surely be able to take a lead in the new Church. He has decided for Christ; he told me so himself, and I could see he absolutely means it by the way he took my hand into his and in the fine dignified Indian way, bowed over it. When he comes for baptism I think I shall give him the name of Boaz.

The New Covenanters

THERE has been in operation for several years past a method of contribution which serves a double purpose in a really extraordinary fashion. It increases the contributions to the work of the Society without in any way increasing the cost of such contributions to the subscriber. This sounds like a miracle, but it is in point of fact quite a simple operation. This method, however, is not so widely known as it deserves to be. If this should meet the eye of those who are able to make it known and get it adopted, it should be said that they will be rendering a very definite service to the Society.

1. **THE METHOD.** The method is that of covenanting one's subscription. The amount of the subscription does not affect the Covenant. It may be done for as little as £3—it has been done in several cases for as much as £500. In every case the Covenant must be for seven years. A form is supplied and must be signed so that the covenanted subscription is registered at the Mission House. This does not prevent its being credited to the Church and the Auxiliary of which the subscriber is a member.
2. **BENEFIT.** The benefit to the Society lies in the simple fact that on all such covenanted subscriptions the Society

can claim back the Income Tax that is in any case paid by the subscriber, and so under the present Income Tax regulations the subscriber of £3 in actual cash, when the Society has claimed back the £1 Income Tax, is actually making a contribution of £4 to the Society without any further cost to himself. The subscriber, on his part, includes in his Income Tax returns the fact that he has such and such covenanted subscriptions.

The scheme is primarily intended for use by those who pay Income Tax at the full rate on at least as much income as they give away in covenanted subscriptions. Any subscriber who only pays tax at half rate will be called upon to meet the balance of tax upon his subscription.

3. **THE WAY TO PROCEED.** At the present time the L.M.S. has some 240 subscribers after the above fashion, and if the number could be increased it would be a very great advantage. Auxiliary Treasurers then could help by approaching those of their subscribers to whom they think such a method would appeal, and individuals can help by applying to the Assistant Home Secretary at headquarters for the necessary information and forms.

The Year Ahead. Home Notes

The Word of Hope

LET us give to one another the greeting of hope. It is good for all times, never better than now, and every age of man needs it. Though it may seem to be the prerogative of youth, it is just as much the privilege of age. News from Korea tells the story of a body of old men in the eighties of life whose memory goes back to the days of strife and persecution, who regularly gather together in Peng-Yeng to pray and discuss the Christian faith, and who describe themselves as an Old Men's Christian Association. Why not? That is the way to defy age and to link life with the Eternal. "Old men and maidens, young men and children, let them praise the name of the Lord." We of the London Missionary Society do not need to "make the best of a bad situation," our task is always to make things better. It is part of our divine commission, for we are the bearers of a message that "evermore makes all things new."

Plan for Progress

Making the best of things is not necessarily a counsel of implied despair. Many of us when saying that really mean we are giving up the fight. A number of letters come in to our home office here, stating that "in the circumstances we have not done so badly." That is often a sentence following the news that contributions are a little down. The Christian who in any circumstances has really done his or her best has never done badly. Our faith should lead us to the assurance that we ought never become the victims of circumstances, but their master. In very many quarters that has been signally the case. How do the churches of South Wales, of Durham, of Lanarkshire, and of many industrial centres in Yorkshire and Lancashire hold their own, and even advance in missionary giving but by the sacrifice that overrides material conditions because it sets God first? We can go forward. The three months upon which we are now entering, the last three months of our L.M.S. financial year, may be for us a period of self-denying triumph.

When Opportunity Comes

The time-honoured church collection for the retired missionaries, widows and orphans of the L.M.S. will give to many a first oppor-

tunity to advance missionary interest in the new year. A majority of our churches have nobly sustained this collection and will never let it fail. Why not all? And those people who cannot get to church for the New Year Communion offering for the Widows' and Orphans' Fund can send in their gift either to the local L.M.S. Treasurer or to headquarters at Livingstone House. Every gift will help in the gathering of the extra £8,000 sought for this year's income. The adoption of a retiring collection as well as that of the Communion service widens the opportunity for giving, and is practised in many churches. We can then also give our help as we stand behind the young people in their collection for the missionary ship. That collection has gathered a larger human interest and helped to make more missionaries than any other single home activity of our Society. It is not a mere collection, it is, when rightly used, an educational inspiration. Through it thousands of our youngsters go "out on the ocean sailing" with and for their Captain Christ.

How Power Comes

The power that prompts missionary service is always the power of love, and that is for ever heaven-given and heaven-fed. Its channel is prayer. Not formal intercession merely, but the outgoing of the soul's sincere desire. Our L.M.S. Watchers' Prayer Union is not just an organisation, it is an incentive and a means of power. Let it help you to keep your touch with Heaven on the one hand, and your missionary representatives on the other. Just now a brave attempt is being made in the Telugu area of South India to reach a particular community with the Gospel. Through the W.P.U. handbook you can keep this effort in your prayer thought. So with other areas and phases of activity throughout the Mission fields. Our Prayer Union Secretaries in the churches, to whom our service owes so much, will be glad to enrol your name. The minister who knows that he has among his people those who pray constantly for the missionary work of the whole Church well knows that there is unseen but vital power backing his ministry of the Gospel. How much more effective our whole L.M.S. service at home and abroad might be if we knew better how to pray. N. B.

New Recruits for the New Year

DR. ROLAND MAITLAND ALDERTON comes to the Society from the Hadleigh (Suffolk) Congregational

He has been appointed to the London Mission Hospital in Hong Kong and left at the end of December.

MR. R. STANLEY H. G. THOMSON, B.Sc., was educated at the Durham University, and is a Member of the Society of Friends. He obtained an Honours Degree in Mathematics, Physics and Chemistry, and has had three years' teaching experience in Newcastle, France and Switzerland. Mrs. Stanley Thompson is also a graduate of Durham University, and like her husband, is a qualified teacher. Mr. and Mrs. Thompson have been appointed on the staff of the Anglo-Chinese College, Tientsin, and leave England early in February.

MISS ALICE MARY FOSTER is a State registered nurse, and was trained at St. Bartholomew's Hospital, and in Edinburgh, and received her missionary training at Carey Hall. Miss Foster is leaving early in January for Central China, and is going out at the expense of a friend of the Society, who formerly worked in Central China, but is unable to return.

DR. MURIEL KATHLEEN GARNICK is a member of Highbury Church, Cheltenham, and has received her medical training in Birmingham and Bristol. She leaves for China early in February to take the place of the late Dr. Hilda Byles, in the Union Hospital, Hankow.

MISS CONSTANCE FAIRHALL, a Missionary nurse, is a member of Mount Pleasant Congregational Church, Tunbridge Wells, of which church her father is the Secretary. Trained at St. Bartholomew's Hospital and the Elsie Inglis Memorial Hospital, Edinburgh, she goes to Port Moresby, Papua.



FOUR L.M.S. DOCTORS.

Left to right—Muriel Garnick (the new recruit); Dorothy Galbraith; Margaret Morton; Betty Welford.

Church, and is the son of Mr. D. Alderton, J.P., of Hadleigh, and the grandson of the late Rev. J. McLachlan, Vicar of Emmanuel Church, Camberwell, formerly Rector of Old St. Paul's, Edinburgh. He was educated at Tonbridge School, and after five years in business and a year at East London College, he became a brilliant student at the London Hospital Medical School, and obtained his M.R.C.S. and L.R.C.P. in 1930, and his M.B., B.S. of London in 1931. He is F.R.C.S.



Miss A. M. Foster.



Dr. R. M. Alderton.



Miss Constance Fairhall.



R. S. H. G. Thompson.

THE READER'S GUIDE



*The web of things on every side is joined by lines we may not see;
And, great or narrow, small or wide, what has been, governs what shall be.*—G. F. ROMANES.

The Life of Susie Sorabji.—By Cornelia Sorabji, 1932. (Oxford University Press, 3s. 6d., postage 2d.).

Those who are interested in educational experiments will welcome the publication of the life of Susan Sorabji by the Oxford University Press (3s. 6d.). It will be remembered that Susan Sorabji was the daughter of the Rev. and Mrs. Sorabji Kharsedji, who were pioneers of education in Western India. Cornelia Sorabji has given us a glimpse of the life of her sister Susan—a glimpse all too brief. There are a few incidents of her childhood and youth, brief sketches of her work, her struggles to secure money for her schools, her fight against ill-health. Unfortunately, we are told very little about the great co-educational experiments which were made among Parsees and Moslems, Hindoos and Jews, Persians and Arabs, Christians and unbelievers. We shall not be satisfied until a further book is produced which tells us more of the life and the work of this great Indian Christian educationalist. E. J. R.

Prayer Union Handbook.—Watchers' Prayer Union Handbook for 1933 (London Missionary Society, price 3d., postage ½d.).

The missionary enterprise would be impossible without prayer. How much more would be possible if all those at home helped to release the limitless power which is available if we are to believe the words of Jesus? It would be a source of strength to our Missionaries and transform the strained financial situation, for giving is a matter of the Spirit, and the world is too much with us in these days. Prayer is a service which all can render.

The Handbook for the Watchers' Prayer Union for 1933 which has been issued to those Churches where a Branch of the Union is in being has been completely revised and rewritten, and consists of a complete list of all the Missionaries and the Mission Stations of the Society, together with maps and notes describing the work and the conditions obtaining in each area. Thus members are enabled to pray systematically and with understanding for all the work and the workers of the Society. Provision is also made for the use of the book at Prayer Meetings and gatherings for worship, and this year a special supplement gives an Order of Service for a "Box Opening" and the dedication of collectors.

The Handbook costs 3d. a year, and can be obtained from the Watchers' Prayer Union Secretary or the Missionary Secretary of your Church, or from Mr. Chas. Burningham, Livingstone House, Broadway, S.W.1.

The Present-day Summons.—By John R. Mott (Student Christian Movement Press, 3s. 6d., postage 4d.).

Dr. Mott's "Summons" is "to the World Mission of Christianity."

This is a reprint of a book issued at a higher price. Dr. Mott has given many years to close personal study of Christian effort in every land, and all he says and writes is supported by the fullest research and records.

He here reiterates the call to Christendom to mobilise its forces to meet the special challenges and openings in the modern world. It is a book that will continue to be quoted, and ought to be in the hands of every speaker and writer, as well as available through church libraries to every supporter of missions.

The Press and the Gospel: The Story of a Japanese Experiment.—By W. H. Murray Walton, M.A., 1932 (Student Christian Movement Press, 2s. 6d., postage 2d.).

It is well known that in Japan—where the people have a high percentage of literacy, the Press has been extensively used to promote Christian truth.

Those who have heard Mr. Walton of the C.M.S. speak on the subject cannot have forgotten his enthusiasm or the startling effects produced by the enterprise.

In this book he gives many examples of the response made to the Press propaganda, and shows that there is much more in the scheme than advertisement in newspapers.

The spirit of enterprise shown, though the same methods are not possible in every land in the Japanese experiment will certainly provoke others to good works if this book is read as widely as it deserves.

In the Footsteps of Jesus the King.—By H. L. Hemmens (Carey Press, 1s., postage 1d.).

In a book with this title, Mr. H. L. Hemmens, of the B.M.S., has provided 52 Five-minute Talks. They will prove most valuable in Sunday school, Young People's Societies, and in many other ways. The book shows all the marks of having been written by an author who knows how to speak to young people. One paragraph we may quote:

"Timothy Richard was one of the greatest missionaries to China. He was born in 1845 in a remote part of South Wales. His father was a farmer, and among the boy's first jobs was that of scaring the crows from the crops. He had a passion for learning, and, with the slender money he had earned on the farm in the summer, he paid the fees for classes in the winter. At another period he taught miners and boys in evening classes, and thus received more money to pay for his own tuition. He made an early decision to follow Christ, and then answered the call to become a missionary. At the end of his college training, he was accepted by the British Missionary Society and sent to China in 1869."

Among the stories are many which deal with famous men, such as Dr. Richard, but some not less welcome bring to our notice others not widely known, but great in their service.

Any book mentioned on this page can be procured through the Livingstone Bookroom.

In the Nara Villages

By EDITH E. TURNER (Papua).

AS long ago as 1897 the L.M.S. had a mission teacher in each of the Nara villages in the Delena District, but vacancies occurred owing to furloughs and death, and for some reason since 1908 it has only been possible to have a resident teacher in the village of Oroï. The other three villages have been visited occasionally by the missionary, and more or less regularly by the Oroï teacher. It is a marvel that only one of these villages, Tubu, the farthest inland, has gone over to the Roman Catholics. One of the R.C. Fathers visits them regularly, and has again and again offered to send them a teacher, but the reply has always been, "No, we are Sosaïete (i.e., L.M.S.), we do not want the Popis." This loyalty to the L.M.S. is mainly due to the old chief of Kaïau and his daughter, who with little to encourage them, have a real affection for the L.M.S. Umate, the chief's daughter, has a half-caste son, a boy now about eleven years old; she has told us that several times the R.C. Fathers and Government magistrates visiting the village on patrol told her to send the boy to the school for half-castes at the R.C. Mission on Yule Island, but she and her husband said "we will keep him till he is old enough for school, and then we shall take him to Delena"; and sure enough, we had hardly reached Delena when Umate brought Oa to us; in fact we had to send him back for a time till we had accommodation for boarders.

My first visit to Kaïau was in August, though Mr. Turner had been last year with the Oroï teacher. We spent the first night out from Delena at Oroï, and next morning were off in good time on our twelve-mile tramp to Kaïau. It is a pretty walk through low ranges of hills, but it can be very hot; however, there is an excellent resting-place by a little stream about half-way. We spent an hour or so in the village of Diumana and reached Kaïau about 2 p.m. The old chief, Oa, was delighted to see us, and very much amused at our surprise at finding him there, for we had heard that he was dead. "No, I'm not dead, there is nothing wrong with me except that I am old."

The village is built along the crest of a hill, and the wind was altogether too strong for our liking, so we left the Government Rest House to our boys, and pitched our tents some distance below the village. After tea we went up to the village and the people all gathered for prayers, then we sat and talked of many things till bedtime. For long after we had retired the sound of hymn singing came down to us from the village. We said good-bye next morning, and made the old man's heart glad by the promise that a teacher should be sent almost at once.

We hope that Aisi Arua, the lay reader, will do good work, and that these villages that have been waiting so long will come into closer touch with us and into living union with our Lord.



On the road (chief's grandson in middle of bridge).



Oa, the Kaïau chief, and his granddaughter.



Camp at Kaïau.

In the Days of Sail

A NOTE ON FALMOUTH.

FALMOUTH of to-day cannot be measured against the days of sailing ships. The introduction of steam took the wind out of its sails, and for a time the fair harbour of Falmouth became an insignificant backwater.

High Street is not, as it used to be, Quality Street; merchant princes no longer resort to the Congregational Church there. Carriages and pairs no longer block the narrow thoroughfare. Yet there may be changes in sea transport which will bring back the spacious days to faded ports, as land motors have brought them to roadside inns.

Nothing, however, can deprive the church of its fine missionary record. When the ship *Duff* took the first party of L.M.S. missionaries to the South Seas, four of the party went as the result of Falmouth's enthusiasm for the new adventure of faith. Three were members of the church: James and William Puckey and John Cock; the other was the Rev. John Jefferson of Fowey, recommended to the Society by Mr. Wildbore, minister at Falmouth.

When the *Duff* sailed on her ill-fated second voyage, the church was again represented. John Guard, "possessing not only sterling piety but very promising ministerial talents

which had been proved by his village preaching," went in the ship, suffered capture by a French privateer, like the rest of the company, and finally returned to the home ministry.

The church minute books record a healthy

increase in missionary giving throughout the years in which sailing ships continued to carry merchandise. Here are a few abbreviated extracts:

1799, Subscriptions £34, nearly double those of previous year.

1813, County auxiliary formed, with Rev. Timothy Wildbore (minister of the church) as Secretary.

1833, Contributions reached £68, highest in Cornwall.

1845, Contributions £155, and two years later, in spite of much help given to the distressed poor in Ireland, Scotland and at home, food being very scarce and dear, the gifts were over £100.

From 1838 onwards a new centre of interest was found in Jamaica, whither Mr. and Mrs.

Hillyer had gone from the High Street church.

It is natural and proper for Falmouth to look backward to an honourable past, which is not so remote as it seems, for the present Missionary Secretary is the daughter of an intrepid sea captain who found his seventh heaven of delight on the deck of a Cape Horner. But there is the forward look, too. The minister, Rev. Evan Jones, B.A., to whom we are indebted for these notes, writes: "We have a graded



In Falmouth Church.

Sunday School and a virile Primary Department. Our children know and love the missionary ship *John Williams*, and faithfully support the L.M.S. by their weekly self-denials." So the future may have new records of great service in store for Falmouth.

4

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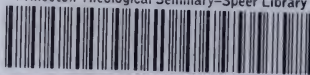
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